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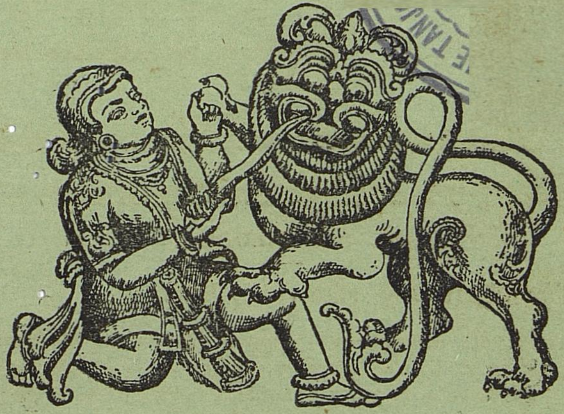

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THE GANGAS OF TALAKĀD

(525 to 725 A.D.)

BY DR. S. SRIKANTHA SASTRI, M.A., D.LITT.

THE genealogy and the chronology of the early Gangas of Talakāḍ, with reference to all the contemporary South Indian dynasties, to the end of Durvinīta's reign (C. 535 A.D.) on the basis of the Hebbaṭa grant of Durvinīta (C. 525 A.D.) as determined by me[1] may be supplemented by a systematic study of Ganga history for a further period of two centuries. In order to remove any lingering doubts of certain scholars who have still persisted in assigning Durvinīta to the seventh century, making him a contemporary of Pulakēs'in II and Vikramāditya I of the Bādāmi Cāḷukya dynasty, the history of the successors of Durvinīta—Muṣkara, S'rī Vikrama, Bhū Vikrama, S'ivamāra (S'rīpuruṣa I) and his grand-son, S'rīpuruṣa II should be properly investigated in the light of the newly discovered inscriptions.

The initial and final years of Durvinīta's reign are fairly certain on the basis of the Nallāḷa and Gummareḍḍipura grants [1a] of Durvinīta's fortieth year, verifiable as 535 A.D. except the doubtful Mallōhaḷḷi grant of Avinīta [1b] dated in his twenty-ninth year,

1. *QJMS.* Vol. XXXVI. Pp. 125-133 ; & S. S'rīkaṇṭha S'āstri : *The Early Gangas of Talakāḍ*, 1952.

1a. *M.A.R.* 1924 No. 79 ; *M.A.R.* 1912, Paras 65-69.

1b. *E.C.* IX. Db. 68.

which would prolong the reign of Avinīta by four years to 499-500 A.D. and Durvinīta's reign will begin in 500 A.D. But in that case Durvinīta's correctly dated inscriptions (the Hebbaṭa and Nallāḷa grants) would have to be discarded. Further, the Koḍunjeruvu grant [1c] of Avinīta's twenty-fifth year can be correctly verified as dated in 491 A.D. Even if Avinīta be assigned a reign of twenty-nine years according to his Mallōhaḷḷi plates, his last year and the initial year of Durvinīta can only be 495 A.D.

It is just possible that Durvinīta may have reigned for a year or two longer than his fortieth year (535 A.D.) and was succeeded by his son Muṣkara. Muṣkara seems to have had a very long reign, though his records are very few. The British Museum grant[2] of Muṣkara has been declared to be spurious by Fleet and it mentions him as merely Mokkara Vṛddharāja. The Lakṣmēs'vara inscription of 978 A.D.[3] mentions *Mokkara Basadi*, probably named after Muṣkara. In the stereotyped formula employed in the subsequent grants, Muṣkara is described as having his feet worshipped by kings defeated by him in fierce battles. The same sentence appears in the newly discovered Arakere grant of his son S'rivikrama. In the Kulagāṇa grant of S'ivamāra I,[4] he is called S'rimat Konguṇi Vṛddharāja who had Muṣkara as his second name (*dvitiya nāmadheya*).

The duration of Muṣkara's reign has to be determined by that of his son and successor S'rīvikrama and his grandsons Bhūvikrama and S'ivamāra I (Nava Kāma, S'ripuruṣa I). We had till recently only one stone inscription found at Kallur of S'rīvikrama.[5] It is a herostone mentioning the death of Peran Kōvan in a fight which ensued when Pabbhu attacked Rakkasanūr, when S'rivikrama mahārāja was ruling the earth. No Copper Plate of S'rīvikrama had hitherto been discovered and it is to the credit of Sri Hullur Srinivasa Jois that he should have come across S'rīvikrama's Arakere grant with an astronomically verifiable date.[6]

1c. *M.A.R.* 1924. No. 67.
2. *E. I.* III. P. 159.
3. *I. A.* VII. P. 104.
4. *M. A. R.* 1925 No. 106.
5. *M. A. R.* 1917. Para 77.
6. *Saraṇa Sāhitya* Vol. XV. Pages 223-225.

THE ARAKERE GRANT OF S'RIVIKRAMA (608 A.D.)

The grant consists of five copper plates, each being 7.7" long and 3.5" wide, with a ring through them, having an oval seal showing an elephant. It was found buried in a field by a villager of Adirāḷu and it came into the hands of Sri Hullur Srinivasa Jois of Chitradurga. It is now deposited in the museum at Chitradurga (Mysore State). The reading as deciphered by Sri Jois is given below.

Plate One (back-side)

1. Svasti Jitam Bhagavatā gata ghana gaganābhena Padmanābhēna S'rimad Jāñha—
2. —veya kulāmala vyomāna [7] bhāsanabhāskaraḥ svakhāḷgaika [8] prahāra khaṇḍita—
3. —mahā s'ilāstāmbhalabdha bala parākramōdāruṇārigaṇa vidāraṇōpalabdha—
4. Vraṇa vibhūṣaṇa vibhūṣitaḥ Kāṇvāyanasagōtraḥ S'rīmat Koñgaṇi—
5. Varmma dharmma mahārājastasya putraḥ pituranvāgata guṇa-yuktō vidyā—
6. —vinaya vihitavṛttaḥ samyakprajāpālana mātrādhigata rājya pra—
7. —yōjanō vidvat kavi kāñcana nikaṣōpalabhūtō Nītis'āstrasya vaktṛ pra—

Plate Two (front side).

8. —yōktṛ kus'alō Dattakasūtra vṛttapraṇētāḥ S'rimān Mādhava mahārājādhi—
9. —rājaḥ tatputraḥ pitṛ paitāmaha guṇa yuktō'nēka-cāturddanta yuddhā—
10. —vāpta caturudadhi salilāsvādita yas'āḥ S'rīmadd Harivarma mahārājādhi—
11. —rājaḥ tatputrō dvija guru devatā pūjanaparō Nārāyaṇa caraṇā—

---

7. Read *va*.
8. ,, *khaḍgaika*.

12. —nudhyātaḥ S'rīmān Viṣṇugōpa mahārājaḥ tatputraḥ Tryambaka caraṇā—

13. —(?) bchōruha raja [9] ppravitṛīkrtottamāṅgaḥ svabhuja bala parākrama kraya kṛta [10] rā—

14. —jyaḥ Kaliyuga mala paṅkāvasanna dharmma vṛṣoddharaṇa nitya sannaddhaḥ S'rimān Mā—

Plate Two (back side)

15 —dhava mahārājādhirājaḥ tatputraḥ S'rīmat Kadambakula gaganagabhasti mālinaḥ

16. Kṛṣṇa Varma mahārājādhirājasya priyabhāgineyō vidya vinayātis'a—

17. —ya paripūritāntarātmā niravagraha pradhāna s'auryyō vidvattsu prathama gaṇyah

18. S'rīmat Koṅgaṇi mahārājādhirājaḥ Avinītānāmā tatputrō vijṛmbha—

19. —māṇa s'aktitrayaḥ Andari Ālattū [11] pporuḷare Pel [12] naga rajyā [13] neka sa—

20. —mara mukha makha huta prahata s'ūra puruṣa pas'ūpa hāra vighasa vihastī—

21. kṛta kṛtāntāgñi mukhaḥ Kirātārjunīya pancadas'a sargga ṭīkākārō Durvvi—

Plate Three (front side)

22. —nītā nāmadhēyaḥ tasya putrō durddāntāvimardda vimrudita vis'vambharādhipa—

23. —maulimālā makaranda puñja piñjarīkriyamāṇa caraṇayugala naḷina [14] Puṣka—

24. —ra nāmadhēyaḥ tasya putras'caturdas'a vidyāsthānādhigata vimala matiḥ

---

9. Read *rajáh.*
10. ,, *krita.*
11. ,, *Alattūr.*
12. ,, *Per.*
13. ,, *dya.*
14. ,, *naḷinō.*

25. Vis'eṣatō'navas'eṣasya Nītis'āstrasya vaktṛ prayōkta kus'a—
26. —lō ripu timira nikara nirākaraṇōdaya bhāskaraḥ S'rī Vikrama prathita nā—
27. —madhēyēna svarājyābhiṣeka prathama varṣē Kārttika paurṇnamāsyām
28. Somavārē Rōhiṇī nakṣatrē Sōmagrahaṇē Brahmadēya·vidhinā

Plate Three (back side)

29. Kadamba bhukti S'rīpura viṣayē jambukūpasya pas'cima bhāgē Udañkanū—
30. —rasya udakpārs'vē s'vetapuñjasya pūrvva digbhāge S'ripuñjasya dakṣiṇa digbhā—
31. —ge ētēṣāṁ caturṇṇāmmadhyē Taḍasūr-Arakerētī nāma grāmakam Vājisainya [15]
32. Kaus'ika gotra S'iva S'armma Bhāradvājagōtra Hari S'armma Kauṇḍinyagōtra De—
33. —va S'armma Kās'yapa gōtra Yajña S'armma ityētēbhyō brāhmaṇēbhyō brahma kri—
34. —ya[16] pariṇatēbhyō veda mantra vis'uddha pūtavākyēbhyō-ssañcita puṇyē—
35. —bhyassvāhā svadhā pau vaṣaṭkāra prayōga kus'ālēbhyō rājēndrapū—

Plate Four (front side)

36. —jyapada kamalēbhyō yajana yājanādhyayanā dhyāpana dā—
37. —na pratidāna kriyānirata nipuṇamatibhyō Taḍasūra—rake—
38. —rīti nāma grāmakaṁ S'rī Vikrama mahārājena dadau
39. —sarva bādhā parihārañca ētēbhyō brāhmaṇēbhyō
40. —puṇyābhivṛddhaye Bahubhirvasudhā bhuktārāja—

15. Read *Vājasanēya*.
16. ,, *Kriyā*.

Plate Four (back side)

41. —bhis Sagarādibhiḥ yasya yasya yadā bhūmistasya ta—
42. —sya tadā phalam Svadattam paradattam vā yōharēti va—
43. —sundharā narakānnanivartantē yāvaccandra divākaraḥ—
44. —yō yasyāpahartumicchati lōbhānmōhat pramādēna vā—
45. —sa pañcabhir mahātpipūtakais samyukto bhavati yō rakṣati—

Plate Five (front side)

46. —sa puṇyābhāgibhavati Vindhyāṭavīṣvatōyāsu's'uṣka kō—
47. —ṭi ra vāsinam kṛṣṇhā ha ahirjayantē brahmadēyantē-pahāraka [17]
48. —ṣaḍāṣīti sahasrāṇi yojanānām vasundha—
49. —rā ahō puṇyāyea kaunteyam [18] svargga gāmi prāyac-chati—
50. Visva [19] karmācāryyasya likitam [20] Svasti.

The genealogy given in this grant is as follows:

Koṅguṇivarma Dharma Mahārājadhirāja.
|
Mādhava Mahārājādhirāja
|
Harivarma Mahārājādhirāja
|
Viṣṇugopa Mahārāja
|
Mādhava Mahārājādhirāja
|
Koṅguṇi Mahārājādhirāja Avinīta.
|
Durvinīta Nāmadhēyaḥ
|
Muṣkara Nāmadheyaḥ.
|
S'rīvikrama Prathita Nāmadheyaḥ.

---

17. Read *dēyāpahārakāh.*
18. ,, *Kauntēya,*
19. ,, *Vis'va.*
20. ,, *likhitam.*

The date is given as the first year of his coronation, *Kārtika* full-moon day, Monday, *Rōhiṇī nakṣatra* and lunar eclipse. From the Bedirur grant of Bhūvikrama, the elder son of S'rivikrama, dated S'aka 556, his twenty-fifth year, *Caitra, S'u* 10 *Maghā nakṣatra*, Thursday (25-3-633 A.D.) we infer that Bhūvikrama's accession took place in 608-9 A.D.[21] His father S'rīvikrama must therefore be earlier. The only date when a lunar eclipse occurred on a Monday, *Kārtika Paurṇima* in *Rohiṇi nakṣatra* was on the twenty-eighth of October 608 A.D. when a lunar eclipse, *grastāsta*, happened after the midnight of Monday, two hours before the dawn of Tuesday. Evidently in the grant special sanctity is attached to moon's eclipse on Monday.

The land granted was in Taḍasūr Arakere, a village in S'rīpura Viṣaya included in Kadamba bhukti. Sri Srinivasa Jois identified S'rīpura with Sirūr and near it Hire Arakere and Chikka Arakere near Isāmudra in Citradurga taluk, the village Taḍasūr Arakere being most probably the smaller Arakere (*grāmaka*).

Now the Arakere grant of S'rīvikrama and the Bedirur grant of his son Bhūvikrama both give their initial years as 608 or 609 A.D. as verified by astronomical calculation. It may be objected that both the father and the son could not have reigned contemporaneously. But this objection is not valid as Muṣkara must have reigned for a long time from *C*. 535 to 608 A.D. as he is styled a Vṛddharāja. S'rīvikrama, his son must have been a fairly middle aged man when he succeeded in 608 A.D. with an already grown up son Bhūvikrama. Therefore, S'rīvikrama retained the main Ganga territory in his own hands and appointed his son to rule over Kovaḷāla nāḍu. This supposition is further strengthened by the Chikkaballāpur grant of Jayatēja[22] who traces his genealogy from S'rīvikrama and Bhūvikrama.

21. S. Srikantha Sastri: *Sources of Karnataka History* Vol. I. P. 52.
22. Chikkabaḷḷāpur Plates of Jayatēja. *M.A.R.* 1913-14. P.29.

S'rī Koṅguṇivarma Dharma Mahādhirāja
S'rīvikrama
|
S'rīvallabha Mahārājādhirāja
|
Kaṇṇakurirāja (born in the race of Kaṇṇaya ?)
|
Paramakula Mahādhirāja
|
Ajavarma Mahādhirāja Kaḍuviṣama
|
Singāḍi
|
Ajavarma
|
Nripatēja
|
Jayatēja (*C.* 810 A.D.)

S'rīvikrama seems to have had another son Dugga (Durgamāra) and a third son S'ivamāra I (Navakāma). The Devarahaḷḷi inscription [23] gives in a traditional verse-form the names of the Ganga kings and this also occurs in the Ganjam plates. Both the versions omit Harivarma and Muṣkara and call Avinīta, Ravinīta. In the Devarahaḷḷi inscription the reading is :

Koṅguṇi Mādhavas'caiva Haris'cha Viṣṇugōttamah
Mādhavopy Ravinītas'ca Durvinī ....
Vikramas'ca Duggas'ca S'ivamāras tathaiva ca.

The Ganjam plates[23a] also mention a Dugga after S'rīvikrama and before S'ivamāra I. There is no evidence that this Dugga is the same as Bhūvikrama and was probably another son of S'rīvikrama and may have reigned under his father in the Talakād region even as Bhūvikrama was at Kolar.

S'rīvikrama had at least two wives. The Bedirur grant of Bhūvikrama mentions a princess of the Cōla line of Karikāla who constructed the banks of the Kāvēri river as his mother but also refers to his father S'rīvikrama as the husband (*vara*) of the daughter of Sindhu Rāja who was a famous king.

23. *M.A.R.* 1930. P. 176. No. 36.
23a. *E.C.* IV. Sr. 160.

Muṣkara nāmadhēyaḥ Koñguṇi mahādhirājaḥ; Tasya putraḥ tato'dhikaḥ sakala digantarānta prasiddha Sindurāja duhitṛvaraḥ; caturdas'a vidyāsthānādhigata vimalamati-vis'eṣasya Nītas'āstrasya vaktṛ prayōktṛkus'alō ripu timira nirākaraṇōdaya bhāskaraḥ S'ri vikrama prathita nāmadhēyaḥ.

Tastya putraḥ Kārita Kāvērītīra karikāla kula vams'-ōttpannaḥ, Coḷanṛpa putrī putrō......Bhūvikrama nāmadhēyaḥ.

Sindhu rāja is probably a Sindha ruler of Erambarige and the Cōḷa perhaps belonged to the dynasty of Rēnāḍu Coḷas. Yuwan Chwang who visited Karṇāṭaka in the time of Pulakēs'in II who was the contemporary of S'ivamāra I, the younger brother of Bhūvikrama, refers to *Chu-li-ye* as distinct from Draviḍa. The Tippalūr inscription,[24] one of the earliest Telugu inscriptions assigned to the seventh century, mentions Erikal Muttu Rāja Puṇyakumara as ruling Rēnāṇḍu from Cepali (now Chappalli) and is dated "*Koṇḍa Kārtika kṛṣṇa pakṣa vidiya Somavāra punarpuṣyam Bṛhaspati hora.*" The king had the titles *Gaṇyamāna*, *Mudamuditc*, *Maruntra piḍuku*, *Uttamōttama*, *etc.* and it is conjectured that he may have been related to Pallava Mahendra who had similar titles. If "*Koṇḍa Kārtika*" means *adhika kārtika* or *nija*, in the early part of the seventh century, it may correspond to Monday, November 9 (*nija kārtika*), 610 A.D.. But the Malepāḍu plates of Puṇyakumāra[24a] are assigned by some to the middle of the seventh or eighth century and may be of a second Puṇyakumāra.

S'rīvikrama's another son, perhaps by the daughter of the Sindha Rāja, was S'ivamāra II. S'ivamara's year of birth may be arrived at on the basis of the statement in the Bāradur grant dated in the first regnal year (*ātmanaḥ prathama rājyābhiṣēkē*) of his grandson S'ripuruṣa (II).[25]

S'rīmat Koñguṇi mahārājō Bhūvikrama nāmadheyaḥ. Tasyānujaḥ smṛtyavirōddhena varṣas'ata pūrṇāyuḥ S'rīmat Pṛthvī Koñguṇi Vṛddharāja S'rīpuruṣa dvitiya nāmadheyaḥ... tasya pautrēṇa sva pitāmaha sakala guṇa sampadyuktēna S'rīmat pṛthvi Koñguṇi mahārājena S'rī Purusanāmadhēyena.

24. *M.E.R.*1938, No.283.
24a. *E.I.* XI. P. 337.
25. *M.A.R.* 1944, No. 15,

It is thus clear that S'ivamāra I lived a full life of one hundred years, as prescribed in the *smṛtis* and was also called S'rīpuruṣa (I). His grandson S'rīpuruṣa II came to the throne in 725-6 A.D. his Jāvali grant of the twenty-fifth year being dated April 26, Monday, 750 A.D. [26] Assuming that S'ripuruṣa II succeeded on the death of his grand-father in 725 A.D. S'ivamāra I, S'ripuruṣa I must have been born a hundred years earlier in 625 A.D. S'rivikrama had already been ruling for seventeen years from 608 A.D. when S'ivamāra was born and Bhūvikrama also in Kolar from 608 A.D. S'ivamāra's accession took place in 679 A.D. as his Hallegere grant of the thirty-fourth year is dated S'aka 635 (713 A.D.) [27] Therefore, at the time of his accession S'ivamāra must have been fifty-four years old and he ruled for forty-six years more. It is probable that S'rivikrama himself continued to rule upto 679 A.D. and if so he must have lived for at least ninety years, since in 608 A.D. his elder son Bhūvikrama was at least eighteen years old to be crowned as a ruler in Kolar, at the same time as the coronation of S'rivikrama. It is also possible that S'ivamāra succeeded Bhūvikrama directly and not after his father S'rivikrama, who may have died in *C*. 650 A.D. and Bhūvikrama may have taken over the Talakāḍ parts also after the death of S'rīvikrama, before the accession of S'ivamāra. In that case Bhūvikrama should have reigned as viceroy and king for seventy-one years, which is not "inconceivable" in view of the explicit statement in the Bāradur grant that S ivamāra's life extended over a hundred years.

Bhūvikrama was called S'rīvallabha and Manōvinīta (Kulagāṇa grant of S'ivamāra). The "Vinīta" names seem to have come down from the time of Avinīta. S'rīvikrama is called Ghana Vinīta and S'ivamāra I, Sthiravinīta in the Kulagāṇa plates.[28]

26. *E.C. VI. My.* 56.
27. *E.C: III. Md.* 113.
28. *M.A.R.* 1925. P. 106.

- Avinīta
  - Durvinīta
    - Muṣkara
      - Ghana Vinīta (S'rī Vikrama)
        - Dugga (Durga māra)
        - Manōvinīta (Bhū Vikrama S'rī Vallabha Kesiga.)
        - Sthira Vinīta (S'ivamāra I, S'rī Puruṣa I, Navakāma, Nava Chokka S'ivakumāra)
          - Duggamāra
          - Ereganga Eṟeyappa (?)
            - S'rīpuruṣa II Muttarasa
  - Nirvinīta

Bhūvikrama is credited with a victory over the Pallava at Vilinda in his Bedirūr grant and subsequent Ganga grants. This fight with the Pallavas must have occurred before March 25, 633 A.D. the date of the grant, the contemporary Pallava ruler would be Mahendra Varma or his son Narasimha I. The Ihole inscription of Pulakēs'in II is dated 634 A.D. (S'. 556). Perhaps Bhūvikrama's fight with the Pallavas at Vilinda may have been a part of the campaign of Pulakēs'in II against Mahēndra.

Bhuvikrama had the titles S'rīvallabha, Manōvinīta, Kes'iga and Ganga Vikrama. His Bedirur grant ends with a verse—

yāvaccandra divākarau tāvats'ās'vataḥ Kes'igaḥ
Aham Bedrūr dāsyāmi Ganga Vikrama bhūbhujaḥ.

S'ivamāra I as shown above was the son of S'rīvikrama by the daughter of Sindhu Rāja. He was born in 625 A.D. and lived a full life of a hundred years according to the Bāradur grant, down to 725 A.D. the first year of his grandson S'rīpuruṣa II. His accession to the Ganga throne took place in 679 A.D. according to

It is thus clear that S'ivamāra I lived a full life of one hundred years, as prescribed in the *smṛtis* and was also called S'rīpuruṣa (I). His grandson S'rīpuruṣa II came to the throne in 725-6 A.D. his Jāvali grant of the twenty-fifth year being dated April 26, Monday, 750 A.D. [26] Assuming that S'ripuruṣa II succeeded on the death of his grand-father in 725 A.D. S'ivamāra I, S'ripuruṣa I must have been born a hundred years earlier in 625 A.D. S'rivikrama had already been ruling for seventeen years from 608 A.D. when S'ivamāra was born and Bhūvikrama also in Kolar from 608 A.D. S'ivamāra's accession took place in 679 A.D. as his Haḷḷegere grant of the thirty-fourth year is dated S'aka 635 (713 A.D.) [27] Therefore, at the time of his accession S'ivamāra must have been fifty-four years old and he ruled for forty-six years more. It is probable that S'rivikrama himself continued to rule upto 679 A.D. and if so he must have lived for at least ninety years, since in 608 A.D. his elder son Bhūvikrama was at least eighteen years old to be crowned as a ruler in Kolar, at the same time as the coronation of S'rivikrama. It is also possible that S'ivamāra succeeded Bhūvikrama directly and not after his father S'rivikrama, who may have died in *C*. 650 A.D. and Bhūvikrama may have taken over the Talakāḍ parts also after the death of S'rīvikrama, before the accession of S'ivamāra. In that case Bhūvikrama should have reigned as viceroy and king for seventy-one years, which is not "inconceivable" in view of the explicit statement in the Bāradur grant that S ivamāra's life extended over a hundred years.

Bhūvikrama was called S'rīvallabha and Manōvinīta (Kulagāṇa grant of S'ivamāra). The "Vinīta" names seem to have come down from the time of Avinīta. S'rīvikrama is called Ghana Vinīta and S'ivamāra I, Sthiravinīta in the Kulagāṇa plates.[28]

26. *E.C. VI. My.* 56.
27. *E.C: III. Md.* 113.
28. *M.A.R.* 1925. P. 106.

- Avinīta
  - Durvinīta
    - Muṣkara
      - Ghana Vinīta (S'rī Vikrama)
        - Dugga (Durga māra)
        - Manōvinīta (Bhū Vikrama S'rī Vallabha Kesiga.)
        - Sthira Vinīta (S'ivamāra I, S'rī Puruṣa I, Navakāma, Nava Chokka S'ivakumāra)
          - Duggamāra
          - Ereganga Eṟeyappa (?)
            - S'rīpuruṣa II Muttarasa
  - Nirvinīta

Bhūvikrama is credited with a victory over the Pallava at Vilinda in his Bedirur grant and subsequent Ganga grants. This fight with the Pallavas must have occurred before March 25, 633 A.D. the date of the grant, the contemporary Pallava ruler would be Mahendra Varma or his son Narasimha I. The Ihole inscription of Pulakēs'in II is dated 634 A.D. (S'. 556). Perhaps Bhūvikrama's fight with the Pallavas at Vilinda may have been a part of the campaign of Pulakēs'in II against Mahēndra.

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the Haḷḷegere grant of his thirty-fourth year dated S'. 635 (713 A.D). The duration of his rule was forty-six years. The Kovalevеṭṭu grant of S'rīpuruṣa II [29] after mentioning Bhūvikrama says *tasyātmaja* (son) was S'ivamāra, but this is probahly a mistake of the engraver for *tasyānuja* (his brother) as in all other grants.

His titles were Nava Kāma and S'iṣṭapriya. "Sthira Vinīta" was his Vinīta name. His Kulagāna plates describe him as the brother of S'rīvallabha Manōvinīta (Bhūvikrama), S'ivakumāra S'rimat Pṛthivī Koñguṇi Vṛddha Rāja Sthira Vinīta, famous as Avani Mahendra, and lord of Pānāṭā and Punnāṭa. Avani Mahendra was perhaps another title. The Manne and Suradhenupura grants [30] mention Nava Cokka, the son of S'rīvikrama. Nava Cokka's son was Puruṣōttama, his son S'ivamāra and his son Narasimha Dharma Varma in whose third regnal year '*Sarvajit*' the Manne grant was issued. Nava Cokka is perhaps Navakāma S'ivamāra I. Puruṣōttama is S'rīpuruṣa. S'ivamāra is the second of the name (*Saigaṭṭa*) and Narasimha is Yuvarāja Nārasimha. Therefore, Nava Cokka was perhaps the equivalent of Navakāma.

The Haḷḷegere grant of S'ivamāra I was issued in the thirty-fourth year of his reign in S'. 635, *Jyeṣṭha paurṇimā* (Sunday, May 14th, 713 A.D.) at the request of the two dear sons of Pallava Yuvarāja named Jaya and Vṛddhi Pallavādhirājas to Ghaṭikāsāhasa Mādhava S'arma, in Keṟegōḍu Viṣaya, the villages Koḍugaḷa and Beḷkere which were formed into a grāma called Pallava taṭāka, to the south of an embankment constructed across the river Kiḻine on the northern side of Kaṟegāḍu. The Kulagāna grant of S'ivamāra I registers a grant to the Basadi in the village Kellapusagūr in Koḍugūr Viṣaya, managed by S'āntisēnācārya Kartārar and Candrasēnācārya, by Pallaveḷārasar with the consent of Pṛthvī Koñguṇi Muttarasar (S'ivamāra I). The witnesses were the twelve of Kalipusūr, Ayasāmantas, Nāḷattāne, people of Ganjenāḍu, Koḍagūr nāḍu, Bahakalvāygar, Sīmpālvāygar and Tippūr.

29. *Sources* Vol. I. P. 59.
30. *M.A.R.* 1910, P. 18.

The Pallava contemporary of S'ivamāra I at the time of the Haḷḷegere grant (713 A.D.) was Narasimha II (acc. 690 A. D.) who ruled up to 715 A.D. His successor Parames'vara II ruled between 715 and 717 A.D. ; and was succeeded by Nandivarma II. According to the Aṇbil grant Muttaraiyan I Perumbiḍugu assisted Nandivarma to secure the throne. In the last days of Narasimha II the Pallavas suffered crushing defeats at the hands of the Western Cāḷukya Vijayāditya (696-733 A.D.) and his son Vikramāditya II as the Yuvarāja. Paramēs'vara II was perhaps killed in these wars after a short reign and there was no king in the Pallava country. The Mahāmātras and Mūla Prakṛtis requested Hiraṇya-varma to give one of his sons who was crowned as Nandivarma Videlviḍugu. He was only a boy of twelve and the Pallava general Udaya Candra killed the Pallava prince Citramāya. Udaya Candra defeated the dethroned Pallava in the battle at Nimbavana, Cūtavana, S'ankaragrāma, Nellore, Nelveli, S'urāvalandūr and also the S'abaras at Nelveli, the Niṣāda Pṛthvi Vyāghra in the territory of Viṣṇu Rāja. Jaya and Vṛddhi Pallavādhirājas, the sons of Pallava Yuvarāja may have been connected with the Pallava Citramāya [30a].

S'ivamāra I had a son Eṟeyappa or Eṟeganga the father of S'rīpuruṣa II and perhaps other sons. The Devarahaḷḷi stone inscription after mentioning "*S'ivamāras tathaiva ca*" says that when Koṅguṇi was ruling the earth Durvinīteṟe appōr pierced Kosarupuḷki. It is approximatly dated 800 A.D. but the charac-ters appear to be far earlier and Durvinīta Eṟeyappa was perhaps the Yuvarāja and son of S'ivamāra I. He seems to have died during the life-time of his father leaving a son S'ripuruṣa II to succeed S'ivamāra I in 725 A.D.

There are several Kannaḍa inscriptions mentioning S'ivamāra but apart from the palaeography it is not possible to determine whether they are to be assigned to S'ivamāra I or II in the beginning or the end of the eighth century. The Vallimalai inscription [31]

30a. *E.C.* III. C.P. 709-746.

31. *E.I.* Vol. IV. P. 140.

is assigned to S'ivamāra (?). The S'ivarāpatṇa inscription[32] mentions S'ivamāra II ruling Kadambūr in Koñguṇi Mahārāja S'ripuruṣa's twenty-eight year (753 A.D. Rice C. 775 A.D.). The Kuppepāḷya inscription[33] mentions S'ivamāra Eṟeyappō as the son of S'rī Pu............ruling Kuṇingil nāḍu (S'ivamāra II). The Narasimharājapura plates (engraved on a grant of S'rīpuruṣa) mention S'rīmat S'ivamārar ruling and his subordinate Viṭṭarasa in Sindhu nāḍu 8000 granted Karimāni to the Cetiya of Toḷḷār. When S'ivamāra was ruling his maternal uncle or father-in-law (*māman-gaḷ*) Vijaya S'akti Arasa gave Devagere to a Cetiya.[34] When S'rī Koñguṇi Mahārājādhirāja Paramēs'vara S'rī S'ivamāra Bhaṭārar was ruling the whole earth, S'rīpallava Kula tilaka fought in enemity and died. Javaya and Āṇdayya received *bāḷgaḷcu*.[35] The fight took place in Tottūrummaḷi. The Bhākarhaḷḷi inscription[36] mentions a S'ivamāra and a Kāḍuvatti who made an incursion into Penjaṟa. The Debur inscription[36a] mentions a S'ivamāra as the paramount sovereign. The Kalbhāvi inscription[37] mentions Saigoṭṭa S'ivamāra as a subordinate of Amoghavarṣa. All these inscriptions belong to S'ivamāra II (Saigoṭṭa).

In view of the above definitely ascertainable chronology a final quietus may be given to the theories which assign Durvinīta to the beginning or middle of the seventh century and make him a father of Pulakēs'in II, etc. Rice had determined the approximate dates of Durvinīta as 482 to 517 A.D.[38] Bühler placed him in the latter half of the fifth century. R. Narasimhacarya had accepted these dates and the contemporaneity of Durvinīta and Bhāravi[39] but later, on the basis of the fragmentary *Avanti Sundarī Kathāsāra*, dis-associated Pūjapāda from Durvinīta and placed him between

32. *E.C.* Vol. X. Kolar 6.
33. *M.A.R.* 1914-15. P. 41.
34. *Ibid.* 1920. P. 29.
35. *M.A.R.* 1927, No. 46.
36. *M.A.R.* 1919. P. 27.
36a. *E.C.* III. Nj. 27.
37. *I.A.* Vol. XVIII, P. 311.
38. Rice. *Mysore and Coorg from inscriptions*. P. 49.
39. *Karṇātaka Kavi Carite*. Vol. I. Pp. 5-6.

605-660 A.D.[40] The Humcha inscription[41] merely says that Durvinīta defeated Kāḍuveṭṭi and established his daughter's son in his hereditary kingdom. To connect this with Pulakēs'in II and his son Vikramāditya Dr. N. Venkataramaṇayya[42] quotes the Jangamarahaḷḷi inscription[43] which merely mentions that Koñguṇi Arasa fell upon the Kāḍuveṭṭi and captured Kañcī. There is absolutely no evidence to identify this Koñguṇi Arasa with Durvinīta. This inscription is assigned to the eighth or the ninth century.

Vikramādityar Koñguṇi Arasar Kāḍuviṭṭiya mēle Viḷdu Kanci koḷvandu Noḷambavāḍiyuḷe............

This is supposed to be Vikramāditya II and Ganga S'rīpuruṣa. A Koñguṇi Arasa under Vikramāditya II is also mentioned in No. 22, *M.A.R.* 1939. Even before this, in the Honnur grant of Vikramāditya I[44] Vikramāditya (I) Sātyās'raya in S'.592, his sixteenth year, residing in the Skandhāvāra at Malliyūra grāma to the west of Kāñcīpura, on *vais'ākha paurṇima* (670 A.D.), at the request of the beloved daughter of the elder brother of Vikramāditya Raṇa Rāga Varma, and the wife of S'rī Mādhava, born in Gangānvaya and Kaliyangāvatīraṇa......gave a grant of Nellikkuḍi etc. The grant was writtten by Mahāsandhivigrahika S'ri Jayatsēna (who is also mentioned in the Karnul grant of Vikramāditya I).[45] This Ganga Mādhava may not have belonged to the Talakāḍu branch or this was but another name for S'ivamāra I. If so S'ivamāra must have married the Cāḷukya princes, the daughter of Raṇa Rāga Varma, the elder brother of Vikramāditya I.

After the death of Pulakēs'in II and the occupation of Vātāpi by the Pallavas for a period of thirteen years, there was confusion in the Cāḷukya empire (642-655 A.D.). Vikramāditya I nowhere acknowledges the help of this supposed grand-father Durvinīta and

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40. *Proc. VIII. Oriental Conference*, Mysore. P. 802. ff.
The Avanti Sundari Katha (*Tr. Skt. Series*) does not give this story. Both the *Katha* and *Kāthasara* require better editing.
41. *Sources*. Vol. 1. P. 123.
42. *Proc. XII. Or. Conference*. Vol. II. P. 534-41.
43. *M.A.R.* 1941 P. 221.
44. *M.A.R.* 1939. No. 30.
45. *J.B.B.R.A.S.* Vol. XVI. Pp. 235; 238.

says that single-handed, with the help of his famous horse Citrakaṇṭha, he recovered Vātāpi. Besides, Vikramāditya I, Pulakēs'in II had two other sons—Candrāditya whose queen Vijaya Bhaṭṭarikā issued grants in Sāvantavāḍi and Ratnagiri, and Āditya Varma in Karnool. Raṇa Rāga Varma, whose daughter was the queen of the Ganga Mādhava and who was also *agraja* of Vikrama I, may be identified with any of these two or the eldest brother since his name is perhaps in accordance with the practice of naming the grand-son after the grand-father or great-grand-father, Puru Raṇa Vikrama (Kīrtivarma I), or Uru Raṇa Vikrānta (Mangaḷīs'a), Raṇa Vikramāṅka (Pulakēs'in I) or his father Raṇa Rāga, according to the Mahākūṭa inscription of Mangaḷis'a.[46]

Sri Hullur Srinivasa Jois has recently discovered the Nalkunda grant of Abhinavāditya.[47] It consists of three copper plates and has the *Varāha* seal. His reading is :

Nalkunda Grant of Cāḷukya Abhinavāditya.

Plate I. (back side)

1. Svasti, Jayatyābhinavāditya rucipādatalaṁ harēḥ.
2. —Uditammā[48] tumavanī surārātitamaupahā. S'rīma—
3. —tām sakala bhuvana samstūyamāna Mānavyasa go—
4. —trāṇām Hāritī putrāṇām sapta lōka—
5. —mātṛbhiḥ Saptāmātṛbhirabhivardhitānām Kārtikē—
6. —ya parirakṣaṇa prāpta kalyāṇa paramparā—
7. —ṇām Bhagavan Nārāyaṇa prasāda samā—

Plate II (front side)

8. —samā sādita Varāha lañchanēkṣaṇa kṣaṇa vas'ī—
9. —kṛtā s'ēṣa mahībhṛtā Cāḷukyānamanvayamalam
10. —kariṣṇuḥ sakalōttarāpathēs'vara S'rī Harṣa
11. —Varddhana parājayōpalabdha Paramēs'varāpa—
12. —ra nāmadhēyasya S'rī Satyās'rāya Pṛthivi—
13. —vallabha mahārājādhirāja paramēs'va—
14. —rasya pautraḥ S'rimad Ādityavarmma

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46. *Sources*. Vol. I. P. 36.
47. *S'araṇa Sāhitya*. Vol. XVI. Pages, 319-319.
48. Read *pā*.

Plate II (back side)

15. —pṛthivīvallabha mahārājādhirāja rāja paramēs'va—
16. —rasya tanaya. Naya vinayādi sāpūjya gu—
17. —ṇa sampannaḥ pannagapati bhōgasadṛs'a bhuja—
18. —parigha yugalaḥ S'rī Satyās'raya Pṛthivīvallabha
19. —mahārājādhirāja paramēs'varaḥ sarvānēvā—
20. —mājñāpayati viditamastu vō'smābhiḥ satata

Plate III (front side)

21. —pravarddhamāna rājya samvatsarē Bhādrapada Paurṇimā—
22. —syām Dēvirāta Kaus'ikasa gōtrāya vēda vēdānga
23. —pāragāya ṣaṭkarma niratāya Kuppas'armmaṇā
24. —uccas'ṛinga viṣayē Nēlkunda nāma grāma sarvva—
25. —parihāram dattaḥ. Svadattā paradattāmvā yō—
26. —harēta vasundharām Ṣaṣtivarṣṣa sahasrāṇi
27. —viṣṭāyām jāyatē krimiḥ.

This grant for the first time mentions Abhinavāditya, the son of Ādityavarma and the grand-son of Satyās'raya (Pulakēs'in II) as ruling near Uccangi. Ādityavarma in the Kurnool grant is also given imperial titles and he gave the villages Muṇḍakal and Parigire on *kārtika paurṇima*. The Kochrem grant of Candrāditya [49] mentions his queen Vijaya Mahādevi. Ādityavarma is also mentioned in the Davangere inscription of Vikramāditya VI and in Ranna's *Sāhasa Bhīma Vijaya* [50] as ruling in between Pulakēs'in II and Vikramāditya I. Ranna after Mangaḷārṇava (Mangaḷīṣa) mentions Satyās'raya Satyavrati II (Pulakēs'in II) and his son Ādityavarma; then *tad-apatya* Vikramāditya (not the son of Āditya but of Pulakēs'in II). The four kings with brief reigns in various parts of Karṇāṭaka—Raṇa Rāga Varma (whose daughter was given to a Ganga Mādhava), Candrāditya in Western Karṇāṭaka, Ādityavarma and his son Abhinavāditya in Kurnool—Citradurga region have to be assigned to the period between the death of Pulakēs'in II and the accession of Vikramāditya I (642-655 A.D.).

Thus the absurdity of placing Durvinīta in the middle of the seventh century becomes clear when there are verifiable dates of

49. *J.B.B.R.A.S.* III. Part II. P. 211.
50. *Sources*. Vol. I. P. 131.

S'rīvikrama and Bhūvikrama (608 A.D.; 634 A.D.). The Bādāmi fort inscription of S'rī Cāḷukya Vallabhēs'vara who celebrated As'vamedha and other sacrifices and constructed the lower and upper forts of Bādāmi in S'. 465 (543 A.D.)[51] proves that Pulakēs'in I, the son of Raṇa Rāga, had been reigning for a long period before that date. It has been conjectured that Paiṭhān was the original capital and Pulakēs'in I subsequently occupied Bādāmi. Raṇa Rāga and his father Jayasimha may be placed in C. 500 A.D. and may be equated with Vijayāditya II and Viṣṇuvardhana according to the Cellur grant of Vīra Coḍa.[52] Therefore Vijayāditya I father of Viṣṇuvardhana, was the contemporary of Durvinīta in C. 490 A.D. and married his daughter. When Vijayāditya Cāḷukya died in the battle with Trilocana Pallava, Durvinīta helped his daughter's son Viṣṇuvardhana to regain the throne. The Humcha inscription merely says that Durvinīta beseiged the Kāḍuveṭṭi and placed his daughter's son in Jayasimha Vallabha's *anvaya rājya*. The early Cāḷukyan genealogy as given by Ranna, the Nilgunda inscription of Vikramādītya VI, and the Mahākūṭa and Ihoḷe inscriptions can be equated thus with the Cellur grant of Vīra Cōḍa.[53]

51. *Karṇāṭaka Inscriptions* Pt. II. No. 1.
52. *Sources.* Vol. I. P. 35.
53. *Ibid.* Vol. I. P. 131, 177, 36. 40 and 35 respectively.

Cellūr Grant	*Ranna*	*Nilgunda Inscription*	*Mahākūṭa Inscription*	*Ihoḷe Inscription*
Vijayāditya (I)	Satyās'raya			Sātyās'raya
Viṣṇuvardhana *m* a Pallava Devi	Viṣṇuvardhaṇa (Called Jayasimha. Conquered Rāstrakūṭa)	Jayasimha (Conquered Rāstrakūṭa, Indra)	Jayasimha	Jayasimha-vallabha
Vijayāditya (II)	Raṇa Ranga Simha (called Raṇa Rāma)	Raṇa Rāga	Raṇa Rāga	Raṇa Rāga
Pulakēs'i Vallabha (I)	Pulakēs'i, Lord of Vātāpi	Pulakēs'i celebrated As'vamedha	Raṇa Vikramānka celebrated As'vamedha	Pulakēs'i. Lord of Vātāpi

It is therefore clear that the first ruler Vijayāditya is Satyās'raya and his son Viṣṇuvardhana must be equated with Jayasimha as stated explicitly by Ranna. Since the Bādāmi fort inscription of Pulakēs'in I (Cāḷukya Vallabhēs'vara) is dated 546 A.D. his grandfather Viṣṇuvardhana Jayasimha may be assigned to *C.* 500 A.D. His mother was the daughter of Durvinīta according to the Humcha inscription and he was restored to the throne by Durvinīta. Thus my chronology is completely vindicated and there can no longer be any doubt about the date of Durvinīta, Bhāravi, Pūjyapāda and the beginning of the Bādāmi Cāḷukya power.

The Chronology

A.D. 466 Accession of Avinīta

470 Accession of Mṛges'a (*I.A.* 1877 P. 24)

495 Accession of Durvinīta

C. 500 W. Ch. (Western Cāḷukya) Viṣṇuvardhana Jayasimha

535 Death of Durvinīta; accession of Muṣkara (*M. A. R.* 1921. p. 20) W. Ch. of Raṇa Rāga

537 Accession of Kadamba Harivarma

541-2 Kadamba S'ivaratha at Uccangi (*I.A.* VI. P. 30)

545 Sep. 2. Sangoli Copper Plate of Kadamba Harivarma (*E.I. XIV.* P. 163)

546 Bādami Fort inscription of Pulakēs'in I.

C. 550 Baṇṇahaḷḷi Copper Plate of Kadamba Kṛṣṇa II. Seventh year (*E.C. V. Bl.* 121)

565 Accession of W. Ch. Kīrtivarma I.

575 Kaḍungōn Pāṇḍya

C. 580 Accession of Pallava Simhaviṣṇu (*M.E.R.* 1923 P. 24. Nos. 661 to 665 of 1922)

594 Feb. 10 Polanūr Copper Plate of the forty-eighth year of Viṣṇukuṇḍin Mādhava (*M.E.R.* 1913-14. *C.P.* 7)

A.D. 597 Accession of Mangaḷīṣa. (*I.A.* 1881 P. 57; *I.A.* 1891. P.3; *E.I.VI* P.294). Accession of Pallava Mahēndra I

608 Oct. 28. Death of Muṣkara. Accession of S'rivikrama and Bhūvikrama

609 Accession of Pulakēs'in II (*E.I. IX.* P. 201)

614 Accession of Kubja Viṣṇuvardhana in Vengi

A.D. 619 Sailōdbhava Sainyabhīta under Harṣa, (*E.I. VI*)
625 S'ivamāra I, born
630 Accession of Pallava Narasimha
631 to 643 Yuwan Chwang's travels
632 July 7. Cipurapalli Copper Plate of Kubja Viṣṇuvardhana. Eighteenth year.
633 Accession of E. Ch. (Eastern Cāḷukya) Jayasimha I
634-5 Ihoḷe inscription of Pulakēs'in II.(*E.I. VI*)
635 Oct. 31. E. Ch. Viṣṇuvardhana II
C. 640 Narasimha Pallava receives Mānavarma of Ceylon
642 Narasimha captures Vātāpi. Death of Pulakēs'in II.
642-655 Raṇa Ranga Varma. Candrāditya, Ādityavarma and his son Abhinavāditya—sons of Pulakēs'in II in Karṇāṭaka. (Kochrem, Kurnool and Nēlgunda grants)
648 Narasimha invades Ceylon (*Mahāvams'a*. Ch. 47)
C. 650 Malepāḍu Copper Plate of Puṇyakumāra in Rēnāḍu (*E.I. X*. P. 337). Chippali Vīrakal of Puṇyakumāra
654-5 Kurnool Copper Plate of Vikramāditya, I (*I.A.X* P. 244; *J.B.B.R A.S.* XVI. P. 238).
657-8 Kurnool Copper Plate of Vikramāditya I, Third year (*I.A. XI*. P. 244; *J.B.B.R.A.S. XVI*. P. 238).
668-70 Pallava Mahēndra II.
670 Accession of Pallava Paramēs'vara
674 April 25. Vikramāditya I at Uragapura (*E.I. X*. P. 100)
679 Accession of Sivamāra I.
680 Vikramāditya's inscriptions (*M.E.R.* 1903 P. 8) and death. Accession of Vinayāditya after Oct. 10, 680 A.D. Āḷupa Guṇasāgara 680-692.
690 Accession of Pallava Narasimha II (*M.E.R.* 368 of 1908)
696 Accession of W. Ch. Vijayāditya; acc. of E. Ch. Jayasimha III.
C. 700 Acession of Arikesari Rājasimha I (*E.I.* XVII. P. 291)
715-717 Pallava Paramēs'vara II.
717 Acession of Pallava Nandivarma II (Anbil *C.P. E.I.* XV. P. 49). Muttarayan I Perumbiḍugu. Iḷangōvareyar Māran Paramēs'vara. Muttarayar II Perumbiḍugu Suvārva Māran.
725 Death of S'ivamāra I and accession of S'ripuruṣa II, his grand-son.

THE ÆSTHETIC CATEGORIES

By Dr. P. S. Sastri, M.A., M.Litt., Ph.D.

Many instinctive tendencies coexist in the same individual. When one of these is very strong and intense, then it determines the individual's disposition. The disposition of man is the out-come of the organisation of varied instincts and emotions around one dominant instinct, which in its turn is developed round an object or idea. This enables us to arrive at as many dominant dispositions as there are major instincts. In this light we can have the following eight dispositions :—

The instinctive impulse	Disposition
Rati or love	Amorous, sociable (*S'ṛngāra*)
Hāsa or laughter	Merry (*Hāsya*)
S'oka or sorrow	Pathetic (*Karuṇa*)
Krodha or anger	Pugnacious (*Raudra*)
Utsāha or enthusiasm	Ambitious, Proud (*Vīṛa*)
Bhaya or fear	Timid, fearful (*Bhayānaka*)
Jugupsā or disgust	Hatred (*Bībhatsa*)
Vismaya or wonder	Reverential Fear or Awe (*Adbhuta*)

Every instinct (*sthāyin*) can develop into an æsthetic state only when its emotional core is excited; and the major emotions, we have seen, are always complex systems. The emotion is the way through which the mind functions. But the æsthetic state is an organised system of dispositions. It is a fact of mental structure and it is an enduring pattern of thought and conduct. In other words, the evolution of the sentiment involves the complex process of the development of instincts and emotions into one coherent whole. How is this development possible ? Can an emotion by itself lead to a sentiment ? Or does it have an instinct at its very basis ?

Questions like these can be satisfactorily answered only when we have examined the normal human mind and its relations to the

environment. The relation of the individual to the universe outside provides us with a convincing understanding of the nature of the sentiments. The dynamic mind of man in the ever changing universe is constantly obsessed by the various organisations to which an individual belongs. These organisations carry him in different and even into mutually exclusive directions. This is the origin of the moral conflict which is resolved by the intrinsic nature of the values. The scale of values is based on the nature of the various sentiments which aim at the development of true individuality. These values are enlivened by the idea of the good which we apprehend. In other words, the evolution of the sentiments in the individual corresponds to the intensity of his awareness of the good. Consequently the values and, therefore, the sentiments can be arranged in a specific order of importance, the values being strictly objective.

At the very root of a sentiment there is an instinct. The instinct becomes active when its emotional core is excited and this activity evolves into the formation of a sentiment.[1] That is, a sentiment is a synthetic compound, a complex system. It can be compared to the chemical compounds and it can be analysed into its various elements. The universe of objects is analysed by Chemistry and Physics into organic and inorganic compounds. These compounds are further analysed into atoms and the atoms into protons, electrons and neutrons. To distinguish one element from another the scientist finds the number of electrons present and assigns that number to that element. In reality we are concerned not with the electrons, protons and neutrons, but with concrete objects which are said to be formed by these. Likewise the analysis of human action might lead us to its sources in the instincts while action as action involves sentiments; and these sentiments can be resolved into instincts and emotions. A sentiment thus turns out to be "an organised system of emotional dispositions centred about the idea of some object. . . . A sentiment is a growth in the structure of the mind that is not natively given

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1. *Nātya S'āstra*. (Referred to hereafter as *N.S.*) P. 95 :
" *Sthāyi bhāvāns'ca rasānām anukramisyāmaḥ* "

in the inherited constitution. . . . . . It is the organisation of affective and conative life." [2]

Bharata argues much in the same way when he observes that just as sweetness, sourness and other tastes are evolved by the combination of sweet or sour things with other objects, so do the various sentiments come into existence when the instincts are united with other '*bhāvas*.' [3] The food that is taken is a mixture of various things and tastes, yet the final synthetic taste is distinct from these. It is also pleasant. Likewise the sentiment is the final synthesis of the various '*bhāvas*.' [4] The *bhāvas* are the parts, while the whole is the sentiment. The whole is not a mere summation of its parts since it is distinct from the sum of its parts. It acquires a new characteristic feature. The instincts of man are always directed towards an object or person or idea. When many such instincts centre round the same object we have a complex system of thought and action known as a sentiment. Of the many instincts one is the dominant; and the many are brought together through the excitement of their emotional core. The moment an emotion is aroused, it expresses itself through sensations and other organic changes follow. This arousing itself presupposes certain excitants or '*vibhāvas*.' In this way the '*vibhāvas*,' the expressions of the emotions (*anubhāvas* and *sāttvika bhāvas*) and the emotions (*sancāri bhāvas* or *vyabhicāri bhāvas*) awaken the instincts (*sthāyins*) which then evolve into sentiments (*rasas*). These instincts, we have said, are innate facts of mental structure and as such are the modifications of consciousness (*Citta vṛtti*).[5]

Consciousness of oneself evokes self-assertion, submission to a higher force and self-respect. A disinterested self-regard is the basis of all noble action and is the ground of social and individual progress. The same principle is at work in the sentiments which

2. McDougall: *An Introduction to Social Psychology*. P. 137.
3. *N. S.* P. *93*.
   " *Yathā hi gauḍādibhir dravyaiḥ vyanjanai oṣadhibhis ca sāḍabādayo rasā nirvartante, tathā nānā bhāvopogatā api sthāyino bhāvā rasatvam apnuvanti.*"
4. *Ibid.*
5. Abhinavabhārati, I. 291;
   " *S'uddha tattva rūpa jñāna svabhāva atra bhāvā vibhāvā vyabhicāriṇaḥ.*"

determine human action and thought. The emotions and the '*vibhāvas*' are of the nature of pure thought; and the representation or expression of these invariably coexists with them. The union of these with the psychical fact called the instinct brings about a sympathetic rapport. This principle can be worked out in almost all the sentiments.

The interpretation put by Lollaṭa on Bharata's principle, in
"*Vibhāvānubhāva vyabhicāri saṁyogād rasa niṣpattiḥ*"

advocates the view that '*rasa*' or the æsthetic state is an emergent evolute. The instinct develops itself into a sentiment when it is combined with emotions that are stimulated by the objects from the enviornment. The instinct is a psychical fact; it is a psychosis brought into activity by the persons and the environment. Emotions and their bodily expressions leave their influence and impressions and the instinct alone becomes a sentiment.[6] Daṇḍin too speaks of the instinct of love transforming into the sentiment of love,[7]. It is said:

> "*Vibhāvair janito, 'nubhāvaiḥ pratīti padam nīto, vyabhicāribhir upacito, mukhyayā vṛttyānukaraṇe ye rāme tad rūpatānusandhānād anukartari pratāyamānaḥ sthāyī.*"

The bodily expressions make the experience of the sentiment complete. Such expressions are the reactions of the emotions that are felt. The sentiment which is felt in its entirety is the state of body and mind of the character. That which is an instinct at the initial stage becomes a sentiment as it is nourished, integrated, with the emotions and the like.[9]

The '*vibhāvas*' awaken the instincts, while the bodily expressions indicate the emotions and the corresponding instincts that are excited or stimulated. The emotions nourish or develop the instincts. Thus we find the continuity of the instinct throughout

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6. Abhinava Bhâratī, I. 274:
"*Tena sthāyy eva vibhāvānubhāvādibhir upasito rasaḥ.*"
7. Kāvyādars'a. II. 281:
"*Prākritir dars'itā seyam ratiḥ s'ṛngāratām gatā rūpa bāhulya yōgēna tad idam rasavad vacaḥ.*" *Cf. II 283.*
8. Vivaraṇa of Hemachandra in *Kāvyānus'āsanam*, Pp. 89–90.
9. See, *Locana* P. 184.

the process. The instinct is immanent in the evolution of the sentiment and in the sentiment as well. The sentiments can thus be spoken of in the language of Lloyd Morgan, as "differential modes of manifestation of the self-existent cause."[10]

Sentiments are connected with or even founded upon their environment which is not confined only to the present. The environment comprises of a variety of factors called the '*vibhāvas*.' To this environment the sentiment brings a principle of Unity. The complex occasions and arrangements of externality achieve a perfection and a harmony in terms of this principle. Thus starting from a crude source in instincts, the sentiment rises higher and higher moulding human character. As Bosanquet observes, "in apparent cosmic development, whether inorganic, organic or logical, the rule is for the stream to rise higher than its source.[11] Interpreted in this light, Lollaṭa's theory is more faithful to the evolution of the sentiments. It may, and to a certain extent does, fail in explaining the nature of the æsthetic experience. But in presenting a psychological analysis of the sentiment, we can safely accept Lollaṭa's view; and it is in harmony with the recent western psychological developments and metaphysical speculations as well.

The grouping of the protective, mating, asserting, submissive, acquisitive and gregarious instinctual tendencies round a tender object gives rise to the state of love. The dominant instinct is one of love which comprehends within itself all varieties of tender emotions to the exclusion of violent passions. It is manifested in loveliness and splendour (*ujjvala*) and it depends primarily on the relations between the opposite sexes. When it is evoked in relations other than the sexual, it needs active sympathy which compel the individual to transcend his exclusive personal self. In all forms of noble love there is a gradual development of the self into an impersonal one. The persons or objects become a part of the larger self; and the individual is not only attached to them deeply but identifies himself with them.

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10. See his articles on '*Vitalism*' and '*Biology and Metaphysics*' in The Monist. for 1899.

11. *Principle of Individuality.* P.191.

The love between the sexes appears in mating and in separation as well. Flowers, scents, toileting, adornments, attachment to the beloved, beautiful environment, pleasure gardens, music, graceful sports and the like evoke the former. The movement of the eyes and the brows, sweet conversation, lovely behaviour constitute its expressions. The emotions of fear, want of energy, violent passion and disgust have no place here. In the second variety exhaustion, fatigue, lack of energy, jealousy, anxiety, restlessness, drowsiness and others figure actively ; and all these feelings are integral to the pathetic or tragic situation. But while the feelings in pathos have a positive reference, in this '*vipralambha s'ṛṅgāra*' the emotions of anxiety and restlessness are transitive (*sāpekṣa*).

The instinct of laughter which is characterised by sympathetic pain develops into the state of humour when it is aided by the emotions of joy, disinterestedness and the like. Due to the experience of sympathetic pain, there is the concealment of the inward feelings (*avahittha*). Perception of incongruity, contrast, defect, imperfection and deviation from the norms are some of its conditions. It is manifested primarily through the various facial changes.

The state of pathos (*karuṇa*) is based on sorrow and is aided by '*nirveda*,' exhaustion, anxiety, restlessness, passion, fear, dejection and distress. It is accompanied by dullness, stupor, frenzy, loss of consciousness, tremors, incapacity to move, pallor, choking of the throat and tears, It is evoked by the loss of some dear person, thing or ideal.

The state of '*raudra*' is based on anger and is aided by jealousy, intolerance, pride, enthusiasm, uneasiness, passion and unsteadiness. It leads to fight and the bodily expressions are too intense and varied. It is excited by disgrace, opposition, thwarting, falsehood, decontortions, treachery and the like. Eyes become fiery red ; and perspiration, contortions of the brows, biting of the teeth and the like follow. This state brought forward by pugnacity is closely allied to those states that result from fear and disgust. These three states are related almost causally to the sentiment of heroism. In heroism the dominant instinct is that of

enthusiasm (*utsāha*). It is awakened by '*dhṛti*', judgment or clear cognition (*mati*), pride, uneasiness, passionate excitement, anger and similar mental states. It is expressed through steadfastness, fortitude, courage and other appropriate modes of behaviour. In such a case pugnacity becomes only an element or an aspect of heroism and there is no need to classify '*raudra*' as a distinct state. Moreover, '*raudra*' proper appears mainly as an instinct and not as a sentiment. When pugnacity alone is emphasized to the exclusion of the lofty side of fighting, then '*raudra*' might endeavour to appear like a sentiment.

Heroism, with pugnacity subsumed under it, evokes different reactions from different persons. Thus the grouping of anger, disgust, fear, doubt, uneasiness, unsteadiness and dejection round one individual evokes the state of hatred and these emotions involve the instinctive propensities of combat, repulsion and escape. The individual thereupon feels incapable of any movement. Perspiration and palpitation follow. There is horripilation, surprise and intense agitation. Blood rushes to the head and the other limbs become motionless. The voice changes rapidly and gets choked. The face loses colour and there is a general dullness accompanied by unsteadiness. These expressions lead to contempt which involves the self-assertive instinct and pride. Strange and fearful noises, things and persons, excite this intense fear and fear generally implies fear from a superior being or thing. In this way *bhayānaka* appears complementary to pugnacity and heroism.

The heroic in man is a blend of two distinct mental states called admiration and submission. However valuable and significant the heroic might be, it is constantly enlivened by the pathetic or the tragic conflict. The pathetic, bears a strong contrast to the heroic by being more tender and by evoking the more delicate feelings of sympathy. In other words, we can understand the *vīra*, *raudra* and *bhayānaka* groups of mental states better with reference to the pathetic (*karuna*).

The unpleasant, the ugly, the uncanny, the strange, the mysterious and the unlovable evoke a varied response from us. If

we are self-conscious, we will suddenly feel our own littleness or insignificance and thus develop disgust or repulsion which is aided by '*nirveda*,' uneasiness, agitation, restlessness and even loss of consciousness. These feelings get themselves expressed through varied sensations and gestures. The union of wonder and submission leads to admiration ; and the addition of fear to admiration gives rise to awe which is at the basis of the sublime. When the tender emotion is added to admiration, we have gratitude and the unity of gratitude and awe gives rise to the feeling of reverence. All these states are comprehended in the state known as '*adbhuta*' which is primarily based on the instinct of curiosity. Here we have the feelings like shame, doubt, agitation, uneasiness, excitement, joy, frenzy and '*dhṛti*.' There is either a general dullness or an intense wavering of the moods. Eyes are expanded and they do not wink. Horripilation ensues leading to tears, perspiration, palpitation and a vague feeling of joy.[12]

Thus we can have all the states of love (*s'ṛngāra*), humour (*hāsya*), pathos (*karuṇa*) and awe (*adbhuta*). To these can be added the inner related group of '*vîra*,' '*raudra*' and '*bhayānaka*.' McDougall admits of hatred, love, contempt, respect, friendship, tender passion and self-regard as the main sentiments.[13] Friendship and love go together since love is not sexual alone. Tender passion is ennobled when it falls under the state of '*karuṇa*.' Contempt, as our analysis has shown, participates in '*adbhuta*' and in 'hatred' and the same holds good of respect. In other words these are not two separate states but only incidents in different states.

The æsthetic object is a harmonious whole of content and form. The difference in the nature of the content determines the difference of the form and therefore of the whole. However, it is primarily the nature of the content that differentiates the æsthetic objects into the tragic, comic and the sublime. The difference of form gives rise to the classification of the arts. A self-complete

12. *N.S.* Pp. 95—102.
13. *An Outline of Psychology*, Pp. 419-428.

and significant æsthetic whole is called beautiful. The beautiful is that which in some sense or other is æsthetically moving; and as a result there can be nothing that is invincible ugliness.[14] The ugly is that which is anti-æsthetic, that which is opposed to the æsthetically significant.[15] But we do call certain presentations ugly. In such cases it is always something that is too difficult for us to comprehend. This difficulty arises from the expressed form or from the embodied content. In other words, there are degrees of *Beauty* like degrees of *Truth.*[16] Ugliness can mean only imperfect beauty or beauty in the making. As Bosanquet puts it, nothing absolutely ugly can exist.[17] The ugly, therefore, does not present any difficulty in the classification of the æsthetic categories.

Croce argues that the differentiations of the Beautiful into kinds and classes are philosophically unsound since as Carritt (following Croce) argues, Beauty is "universal which contains individuals, but no species."[18] All classifications fail to be precise due to the fact that intuition which is the same as expression is individual and indivisible. But Croce's Beauty is simply expression[19] which is an abstract universal. We do not apprehend mere expressiveness but an embodied expression. Consequently the works of art differ from one another because of the differences in their media whence arise painting, sculpture, architecture, music and poetry. They also differ in content whence we get at the categories representing some of the important aspects of our experience of Beauty. They are therefore partial self-definitions of the Absolute Spirit in the realm of Beauty. In the language of Hegel they can be called "*Denkbestimmuugen.*"[20]

Indian æsthetics presents us with eight such categories called '*rasas.*' Bharata himself tells us that there are four

14. Mrs. K. Gilbert: *Studies in Recent Æsthetic.* P.152.
15. See Croce: *Æsthetic*, P. 88.
16. *Cf.* E. F. Carritt: *The Theory of Beauty.* Pp. 214. ff.
17. *Three Lectures on Æsthetic.* P. 99.
18. *The Theory of Beauty.* P. 256.
19. *Æsthetic*, Pp. 15, 16, 98 etc.
20. See Hegel's Logic.

primary æsthetic categories, *viz.* *s'ṛngāra*, *raudra*, *vīra* and *bībhatsa*. The other four are said to be derived from these:

> " *S'ṛngārādd hi bhavedd hāsyo, raudrācca karuṇo rasaḥ*
> *Vīrāc caivādbhutotpattir, bībhatsāc ca bhayānakaḥ.*" [21]

Bharata speaks of the relation of love, anger, heroism and disgust to humour, pathos, sublime and fear respectively in causal terms. In the next verse he speaks of the last four as 'imitating' the first four; and not being satisfied with the idea of 'imitation' he tells us that each pair has a common principle. Bhoja pertinently asks, if humour is the imitation of love, then it can also be the imitation of heroism and other sentiments [22] since according to the traditional definitation humour is characterised by imitation. What Bharata is at pains to inform us is the fact that each pair offers an experience or result that can be induced by either or by both.

Abhinavagupta, however, interprets Bharata to mean that the '*rasas*' are inter-connected. Thus a slight maladjustment of the elements that enter into love gives rise to humour [23] and humour can and does result from the absence of harmony in any '*rasa*.' [24] Humour then turns out to be a close accompaniment or even an ingredient in all the æsthetic states. As such humour becomes an important æsthetic category.

Anger developed into an æsthetic state appears as '*raudra*.' This anger has a destructive aspect whence it brings forth the pathetic or the tragic into existence. On its constructive side it develops into a form of heroism (*vīra*) with moral indignation as

21. *N. S P.* 94.
22. " *Athocyate 's'ṛngārānukātiry eha sa hāsyo rasa iṣyate,'*
Tarhi vīrasyānukātiry eha so 'pi hāsya itīṣyatām.' " (Sr. Pr.)
23. Abh Bh I. 296:
" *Tad ābhāsatvena tad anukārarūpatayā hetutvam s'ṛngāreṇa sūcitam.*"
24. Ibid. I, 297.
" *Tena Karuṇādy ābhaseṣv api hāyatvam sarveṣu mantavyam.*"

its foundation. In both the forms it involves fear (*bhayānaka*) and disgust (*bībhatsa*). When fear, disgust, humiliation and respect are combined we get at the sublime. Thus the eight '*rasas*' give rise to love, humour, tragic and the sublime.

Dhananjaya observes that the æsthetic experience has four distinct forms. These forms differ from one another because of differences in the environment and in the nature of the experience.

> "*Svādaḥ kāvyārtha sambhedād ātmānanda samudbhavaḥ*
> *Vikāsa, vistara, kṣobha, vikṣepaiḥ sa catur vidhaḥ.*" [25]

The æsthetic experience is one and yet it assumes different forms at different times. Thus love and humour involve the illumination of the self; heroism and the sublime give rise to the expansion of the self; digust and fear bring the distraction of the self; and '*raudra*' and the tragic cause '*citta vikṣepa.*' Each pair is not causally related, for both the states in every pair are together related to something else. [26] This something is the self or consciousness. In reality the dissipation or frustration (*vikṣepa*) and distraction (*kṣobha*) of the self are not two different phases of experience but only one, being inter-realated. This can be called '*citta druti*' which is essential to all æsthetic experience and which is predominently revealed in the tragic.

The Indian æstheticians stick to the four categories of love, anger, heroism and disgust along with their complimentary categories of humour, pathos, sublime and fear. That such a classification is illogical is clear from the fact that Abhinavagupta asks us to relate these four to the four ends or values of life—

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25. *Das'rūpakam*, IV. 43.

26. Avaloka, P. 97:

"*Hetu hetumad bhāva eva sambhedāpekṣayā dars'ito na kārya kāraṇa bhāvābhiprāyeṇa teṣam kāraṇāntara janyatvāt.*"

27. Abh. Bh. I. 299:

"*Ye cātrotpatti hetava uktās te yathāsvam puruṣārtha catuṣka vyāptāḥ......*"

dharma, *artha*, *kāma* and *mokṣa*. This relation can be effected only by a *tour de force*; for the moment we accept *raudra*, *bhayānaka* and *bībhatsa* as three independent states we run contrary to facts. As it has been made clear earlier we can have only four æsthetic categories. These are love, humour, pathos and the sublime.

(*To be continued*)

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REVIEWS

Religions of Ancient India. By Louis Renou. Published by the University of London. 15 Sh. Nett.

THIS little volume is an expansion of the first series of lectures delivered at the London School of Oriental and African Studies in 1951 under the Jordan endowment. The author who is a well-known Sanskritist is a Professor at the Sorbonne, Paris. Not long ago, he spent some time in India studying things at first hand and was present at an elaborate Vedic sacrifice conducted on traditional lines at Poona. He refers to it in the book which condenses the results of recent research in a manner which is at once competent and understanding. Two chapters are devoted to Vedism, three to Hinduism and one to Jainism. Buddhism is not touched upon except incidentally. He has avoided the danger, to which some scholars are prone, of treating Indian religions as isolated groups of phenomena and of thus overlooking the essentially Indian features which they share in common.

It is not possible, of course, in the course of a brief review, to summarize the mass of detail packed into the small compass of this book. A few points could be picked out indicating the modification of long accepted views and also the change in the mode of approach which has come about in the world of Indological scholarship during the last half-century. Specially noteworthy is the author's conviction that Hinduism or at least some form of it, already existed in Vedic times, and even earlier, going back to the Indus Valley civilization. His attitude towards Tantrism also is remarkably liberal. He utters a warning against facile judgments of the type which compares it to some creeping disease gradually invading not only Hinduism but Buddhism as well and quotes the view of Avalon and others that "it represents the full flowering of the religious spirit of India." He would define Tantrism as "a technique designed to revitalize current practice and make it more expressive and more effective." He traces backward the esotericism

of the Tantra to the Veda itself and underlines it as a distinct characteristic of Indian thought to be noted not merely in religion but in literature and even legal tradition. He says: "The Indian mind is constantly seeking hidden correspondences between things which belong to entirely distinct conceptual systems." He adds: "Nowhere in the world is there a system of speculative thought, or rather, a representation of mystical truth, that is more radical or more paradoxical in form than Tantrism. India has shown that, as M. Eliade says, 'man can transcend his mortal condition with equal success by the way of Asceticism, or by its polar opposite, the way of Eroticism. They both lead him to the same condition: freedom from contingency, the state of the liberated in life, the man-god.'"

Prof. Renou thinks that the Vedic field has been somewhat over-worked and that a sense of frustration pervades it at the present time, partly due to the scepticism of men like Whitney and Keith and no less to the over-enthusiasm of various research workers in Europe as well as in India. One resultant of these investigations is that we are constantly brought back to the idea of a single fountain head from which many streams flowed out in course of time, an "Ur-Veda" existing before the schools, incorporating in itself a mythology and an agreed ritual that had arisen in the original Vedic community of clans and families. The idea of the changelessness of the Veda is a fiction; and the mantras, even those of the Ṛgveda represent a fairly late stage of phonetic development.

In the matter of interpretation, the author would prefer to follow the path chalked out by Bergaigne and developed by Dumezil. He rejects the psychical explanation appearing in "native" exegesis which Sri Aurobindo tried to revive in recent times. He refers to the strong attraction which ritual has for the Indian mind, and sees in the Veda a blend of ritual and mythology each of which has been sought to be explained in terms of the other, but without complete success. The Ṛgveda itself is much more than an adjunct to ritual and deals with esoteric correspondences between the sacred and the profane "such as still form the foundation of Indian speculative thought. These correspondences and the magic

power they emanate are called *brahman* : this is the oldest sense of the term. They are not intellectual conceptions but experiences which have been lived through at the culmination of a state of mystic exaltation conceived as revelation." He goes on to explain: "The function of the Sacrifice is to bring together all unco-ordinated phenomena and build them up into an organic whole (even though this structure may be only transitory), and make of the *sarvam* a *vis'vam*. He quotes one of the *Brāhmaṇas* which declares, "the sacrifice takes place within the officiants themselves."

The Veda is already preoccupied with those symbolic correspondences which are sought to be elucidated in the *Brāhmaṇas* and in the *Upaniṣads*. Prof. Renou denies that "it was Buddhism that taught the Indians to philosophize" as some scholars contend. On the other hand, philosophical speculation is firmly established even in the oldest material of the Ṛgveda. The Upaniṣads, far from undermining the speculations of the hymns and *Brāhmaṇas* in fact carry them to their logical conclusion. "The Vedic and Upaniṣadic texts both seek the same end, but they use different means." In the Upaniṣads all these "correspondences" are reduced to the comprehensive equation: *ātman/brahman*, forming a veritable epitome of Vedic thought. The myths and legends of the Veda and Brāhmaṇa were never taken literally but only as means to an end. As Prof. Renou says, "India has never unreservedly believed in her own fictions."

As distinguished from the great Vedic sacrifices, Prof. Renou is of opinion that the domestic (*gṛhya*) rites contain very little of the Vedic element and that already "This religion is really Hinduism and even at times an anticipation of Tantrism." These rites provide the link with Hinduism, which according to the author, venerates the Veda but hardly draws upon it. Whatever survived of Vedism has become so integral a part of Indian thought that it is no longer distinguishable as a separate element. The rest has died out. Hinduism is the expression of a great civilization. "Hinduism is a way of life, a mode of thought, that becomes second nature. It is not so much its practices that are important, for they can be dispensed with.........

Hinduism has passed through many periods of time in which adherence to various forms of practice ebbed and flowed." Prof. Renou emphasizes the fact that India is constantly contributing new material or revivifying the old. "In India everything is in one sense older and in another sense of more recent origin than is generally supposed." "Other religions select and eliminate: Hinduism incorporates." Thus he says: "For many Hindus it would be quite legitimate to take Jesus as an *iṣṭadēvatā*, without even regarding him as an *avatāra* so long as Indian tradition were acknowledged." He recognizes that "Despite the aggressive spirit of certain texts, indifference to the identity of gods is the dominating tendency." The main characteristic of Hinduism is the recognition of the interdependence of all spheres of human activity and although it has been constantly asserted that India is obsessed with religion "It might equally well be maintained that India takes no cognizance of religion, at least as an independent phenomenon." Prof. Renou thinks that in this interpenetration of religion and *dharma* in general and the reciprocal stimulus of abstract thought and religious experiment, there is an underlying principle that, given favourable conditions, may well lead to a new integration of the human personality.

The section on Jainism gives a sketch of "a religion of austere aspect, that might be described as Buddhism's darker reflection." The Jainas believe that there has been a progressive attenuation of the right knowledge and the inner history of Jainism shows the effort to retrace the path and rediscover the original sources of this knowledge. In its outward history it is a contrast to Buddhism which in spite of its spectacular origins and early imperial support, has faded out of India, whereas the Jaina community has always been firmly established.

In conclusion, we may quote Prof. Renou once again: "India in her exhaustion has often taken refuge in *ahimsa* and Vedāntic scale of values; but a new and more aggressive generation may be at hand, a generation imbued with the spirit of Yājñavalkya........ and the Veda may once again become a great source of inspiration."

K. GURU DUTT.

Abu in Bombay State. (A Scientific Study of the Problem) with illustrations and maps. Prepared by A. V. Pandya for Charutar Vidya Mandal, Vallabh Vidyanagar.
Price Rs. 1-8-0.

THIS is a polemical publication prepared by Sri A. V. Pandya for the Charutar Vidya Mandal, Vallabh Vidyanagar. It is accompanied by two leaflets and sets out the case on behalf of the Maha Gujarat Sīma Samiti, Ahmedabad, against the claim of Rajasthani leaders and the Abu Action Committee. The author is on firm ground in so far as he relies on the inclusion of Abu (*Arbuda*) in Aparānta and on linguistic affinity between Gujarati and the Sirohi dialect. But his claims in so far as he relies on linguistic grounds for proving the affinity of Sirohi with Gujarati as against Marwari or on ancient texts for the inclusion of Abu in Anartta instead of in Sirohi, do not appear to be sound.

Abu (*Arbuda*) is stated in the Mahābhārata, Ādi Parva in Aparānta (*Vide* Page 6 of the pamphlet). Vana Parva Adhyāya 87 of the Kumbakonam Edition answering to Adhyāya 84 quoted by the author, refers to Narmada, Vaidūrya Parvata, Vaiśvamitrī and Saindhavaranya as in *Avanti* and not Anartta. Nor does Adhyāya (80 of the Kumbakonam Edition answering to Adhyāya 82 quoted by the author) refer to Anartta. Rājas'ēkhara also enumerates Ārbuda and Anartta severally and not as one forming part of the other. (*Vide* Page 15 of the pamphlet.)

As stated on page 13 of the pamphlet, Gujarat derives its name only in the fifth century A.D. from the advent of the Gurjaras and the author himself quotes a reference proving "beyond doubt, that the territory now occupied by the Jodhpur, Pali, Jalor and Sirohi districts of Rajasthan became known as Gurjara Desa from the Sixth Century A.D." On page 15, he says, "The empire of the Gurjara-Pratiharas spread practically all over Northern-India." Therefore this argument is inconclusive. 'Physiography' and 'hydrography' to borrow the author's phraseology afford support to the claim of the author.

A. V. R.

HINDI

Atma Katha. By Rajendra Prasad. Published by The Sahitya Samsara. Patna. Price Rs. 12-0-0.

IN India outside inscriptional materials and legends handed down by tradition from generation to generation and narratives of history, an insight into the social life can be gleaned from the epics and the purāṇas which are a veritable store house in this behalf. It must be admitted that research in this field by European scholars enriched our knowledge of our past. On histories as such, Kalhaṇā's *Rājataraṅgiṇi* of which Sir Aurel Stein has given an excellent translation in English is well-known and it records the biographical account of several rulers of Kashmere. An earlier history called *Nīlamata Purāṇa* also existed. Bāṇa has furnished a life-sketch of his patron Sri Harṣa. Coming to more recent times we have got *Keḷadinṛpavijaya* in Kannada recording the history of the Bednoor kings of Nagar and *Hydernāma* of the famous Hyder Ali of Mysore. Contemporary history is available in biographies of eminent men of this century. While it would be invidious to pick out it may be permissible to mention that the autobiographies of Mahatma Gandhiji and Pandit Jawaharlal Nehru are remarkable for insight, for the depth and the literary dress in which they are clothed. But they are in English.

The President of India, Babu Rajendra Prasad is a well-known scholar both of English and of Hindi. The autobiography of Dr. Rajendra Prasad is an excellent work forming a land-mark in contemporary literary life and thought. It furnishes a way of life chalked out by a remarkable personality of modern times in India who dedicated his life in the services of the country. Dr. Rajendra Prasad is a native of Bihar. In Northern India, more particularly in the Punjab, Uttar Pradesh and in parts of Bihar, from observations of manners, customs, dress or language it would be very difficult to differentiate between a Hindu and a Muslim and it is no wonder that when Dr. Rajendra Prasad joined the college at Calcutta his teacher, the late P. C. Ray, mistook him for a non-Hindu, Muslim boy. Dr. Prasad was ever first throughout

his career both in the school and in the college and he passed his examinations with distinction. He was the prize-man of the university, a keen enthusiast and a promising lawyer. Afterwards, at the call of the country he gave up his lucrative practice and joined the path set out by the Mahatma and became an *accinna bhakta*. To him his master's word was law. His insight into Indian political problems could be gathered from his remarkable book 'India Undivided.' Dr. Prasad typifies in himself a Hindu patriot with his children, grand-children and great-grand-children. To us all he is a *rājarṣi* who has spiritualised politics and to whom the service of the country continues to be a religion. The autobiography of such a great son of India should be welcomed in every home and be read with avidity and interest. His views on contemporary men and things are clear and succinct and reference has already been made to his book on India Undivided.

We may be permitted to congratulate the author most respectfully on this sumptuous and excellent publication and pray that providence may spare him for many, many years and bestow him her choicest blessings.

M.B.N.

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